

OTHER APPEARANCES



Other lesser known
appearances

OTHER APPEARANCES



500

- **Read I Cor 15: 3-8*:**
- After the initial appearances, He was seen by more than 500 at once.
- No specific date or the occasion is provided for such a **multitude of 500**.
- ... most of whom were **still living in the year 56AD**, *the approximate date of the letter.*

OTHER APPEARANCES

500



- This particular appearance brings great evidentiary weight as to proof of the resurrection:
- First, it is to non-Apostles such that there is no self-interest for fabrication to enhance fame or status.
- Second, 500 witnesses is a very large number to obtain a false conspiracy agreement as to a non-event.

OTHER APPEARANCES

500



- **Third**, many of the 500 were still living some nearly 25 years after the event, such that **they could be interviewed**.
- **Fourth**, such an **event would have been communicated to households and friends**, so that **several thousand would know of it and share it with even many more**.
- **Fifth**, if it were not true, St Paul would be **hesitant to assert it** - for a lie such as this, when uncovered, **would undermine his own testimony and ministry**.

OTHER APPEARANCES

500



- Sixth, and perhaps the one with greatest weight is related to the culture and law of the people.
- * Deut 17:6 specifies: “The Testimony of two or three witnesses is required for putting a person to death. No one shall be put to death on the testimony of one witness.”
- If three or even just two witnesses is sufficient for an execution, how much more credible is the testimony of 500.

OTHER APPEARANCES

500



- Why the focus on the great evidentiary value of this and other appearances?
- St Paul summarizes it best: “...some among you say there is no resurrection of the dead. If there is no resurrection of the dead then neither has Christ been raised. And if Christ has not been raised then empty also is our preaching; empty too is our faith. ... If for this life only we have hoped in Christ, we are the most pitiable people of all.” I Cor 15: 12-14, 19.
- ★ Therefore we can truly say: “We look forward to the resurrection of the dead, and the life of the World to come. Amen.”

OTHER APPEARANCES



- We could not end the evidentiary value of this appearance, without fairly reflecting on what an attorney representing an **atheist** might argue.
 - The rebuttal argument would be primarily one from silence:
 1. Paul's letter was to Corinth, **not Judea**, where *appearances by Christ would not be known first hand* by anyone.
 2. And why would no Gospel record such a large appearance?

OTHER APPEARANCES

- **St Paul** - not ignorant of the **Mosaic law**, then goes on to assert the testimony of two by name - **James** and **himself**,
 - “After that He appeared to **James** and to all the Apostles. Last of all to one born abnormally, He appeared to **me**.”
1 Cor 15:7-8.
 - The appearance to **James the Less** (aka James the Younger), the cousin of Jesus and Apostle - son of Alphaeus (Mark 10:3) and son of Mary of Clopas, (Mark 15:40) is not recorded in any Gospel.
— Only St Paul gives us this information.
- **St Paul** received a **‘post-Ascension’** appearance. **Acts 9:3-6**

APPEARANCE IN GALILEE



- Read John 21: 1-14*
- The Second Ending.
- 5 + 2.
- Caught nothing.
- charcoal fire.
- 153 fish.
- Third appearance to the Apostles.

APPEARANCE IN GALILEE



- Some theologians see Chapter 21 of the Gospel of John as a later addition by an undisclosed second author.
 - They point to the apparent ending of Chapter 20 vs. 30-31.*
- The purpose of the Gospel is there stated: **That the reader then believe Jesus is the Messiah and son of God, so that through this faith, may have life in his name.**

APPEARANCE IN GALILEE



- Several facts to consider:
 - Scholars detect a **different Greek style** in Chapter 21.
- They also detect **parallels associated with Peter on the Sea of Galilee** that support Ch 21: 15-19. **(Lk 5 and Mt 14:22)**.
- Most telling is that **if there is a second addition** *it was very near in time to the original, for all the Gospel of John manuscripts have it.*

APPEARANCE IN GALILEE



- Recall an **Angel** had promised that **Jesus** would meet with His disciples in Galilee. (**Mt. 28:7***).
- It was **significant** for **Jesus** to **manifest Himself** at that location at a later time, as it was consistent with the **Angel's prophecy**. (**Acts 1:3***).
- **John 21** fits *the promise*,
 - Blum, E.A. (1985). John. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 344).

APPEARANCE IN GALILEE



- Jesus appears to **Seven** of his followers, *apparently five are Apostles* and **two** are disciples.
- **Simon Peter, Thomas the Twin, Nathanael (Bartholomew), the two sons of Zebedee (John and James)**, and.
- the two others, who are *presumed to be part of the 72* who went with Jesus through Samaria (**Lk 10:1**).

Who are you surprised to see in that boat?

APPEARANCE IN GALILEE



- Peter takes the initiative, and this account at the Sea of Galilee is all about Peter, as we will see.
- They have gone back to their old jobs as fishermen, probably waiting for our Lord to give them new instructions.
- After all, Jesus had once told Peter that He would make Peter a “fisher of men,”
 - Stay tuned for verses 15-19

APPEARANCE IN GALILEE

- So **they go out** and fish at night.
 - Recall the reason for fishing at night?
 - Linen lines reflect **the sun in the day** and the fish, *seeing the nets* evade being caught.
 - The Gospel documents that while they had **fished all night**, Peter and the others *caught nothing*.



APPEARANCE IN GALILEE

- **Jesus** is standing at the shore at dawn, **but again as before in previous appearances**, they fail to recognize Him.
- **Have you caught anything to eat?**
- Reminiscent of the **Lucan account**, *when the Apostles fail to recognize Jesus on Easter Sunday*, *and* He asks if they have anything to eat.
cf. Lk 24:41.
- **An echo to Lk 5:1-11** - **“No”**. **Jesus** then commands **“Cast the net over the right side...”**

APPEARANCE IN GALILEE

- The fishermen struggle to pull the net up, due to the great number of fish.

- Again an echo to Lk 5:6, when, three years before Jesus had told Peter to put the net over the side, and they had such a large catch with so many fish the nets were tearing.

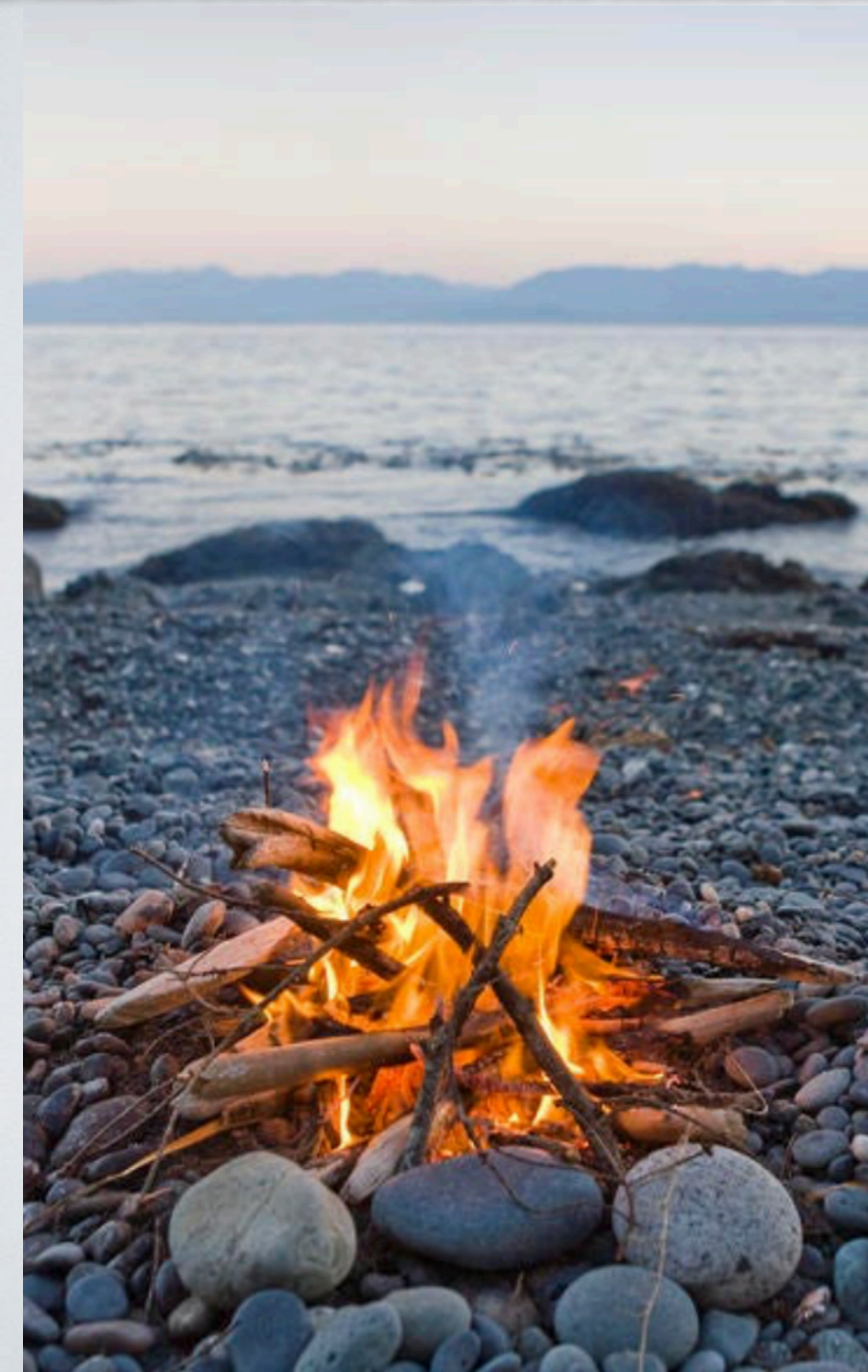
Peter that day, - had to call his partners, the sons of Zebedee, to approach with their boat to help.

- John, the disciple whom Jesus loves, remembers and connecting the dots, exclaims to Peter:

“It is the Lord!”

APPEARANCE IN GALILEE

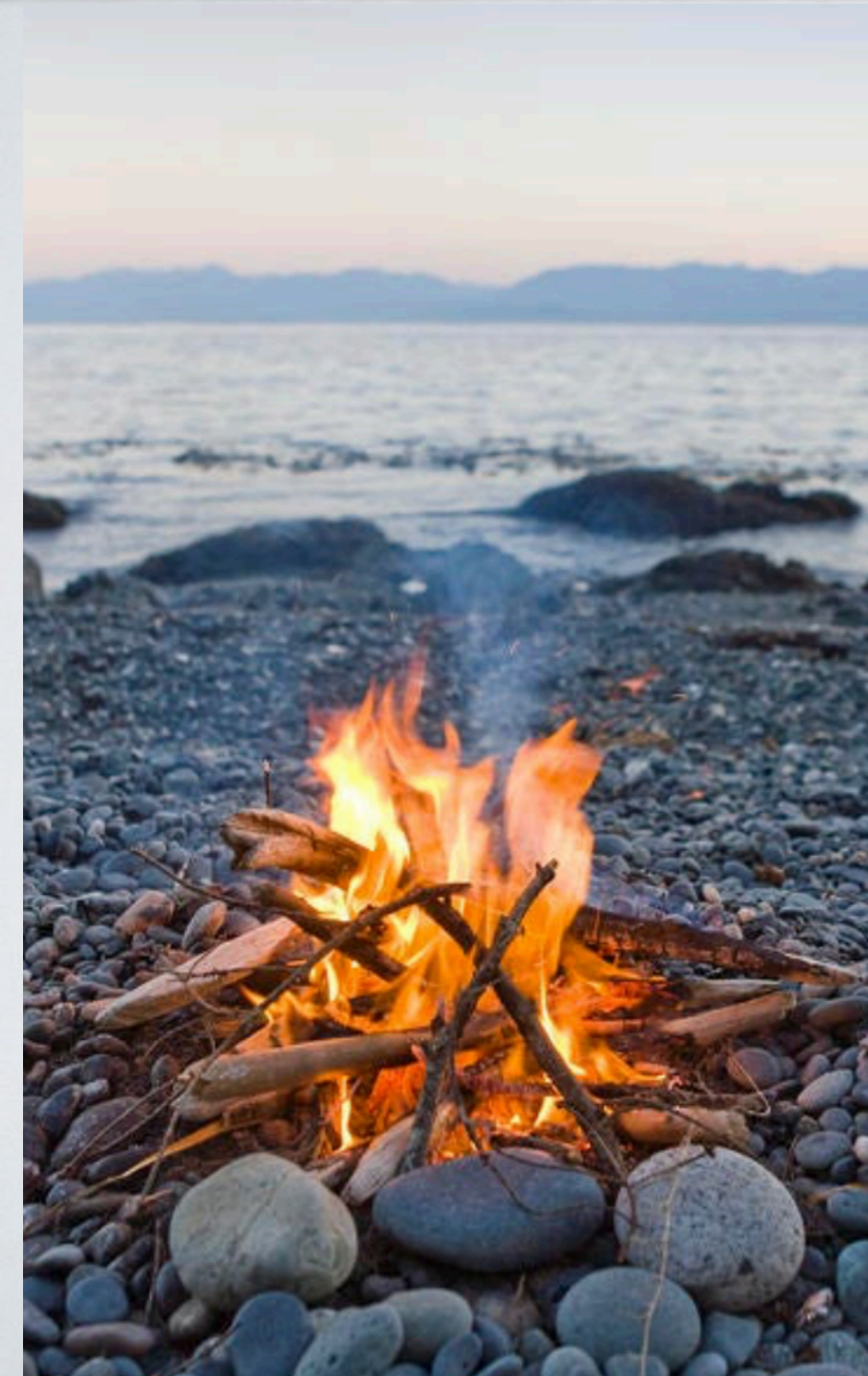
- **Simon Peter** then **acts as a child might**, having seen a loved one who had been gone for a long time.
- **The carefree joy, almost without regard for anything else, at seeing Jesus, speaks of his true love for Our Lord.**
- For that moment, **Peter forgets the catch**, leaving it to the others to drag it to shore.



APPEARANCE IN GALILFEE

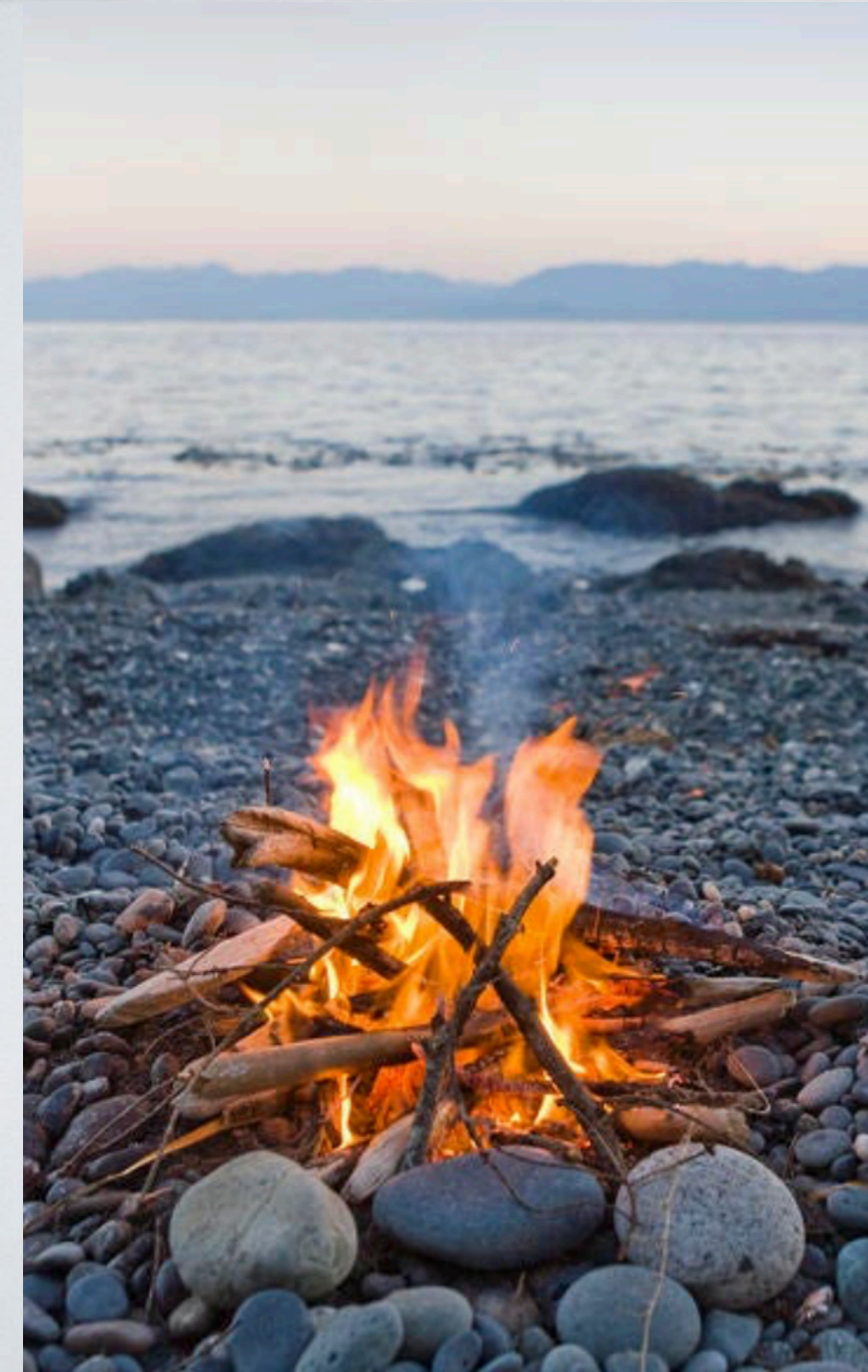


- I found it interesting that the Gospel account - *per my **New American Bible** translation* - says the other disciples “only had to drag the net full of fish” about 100 yards, because they were “close” to the shore.
- Is it just me, or does anyone else think 100 yards is a long way to drag a wet net full of fish?



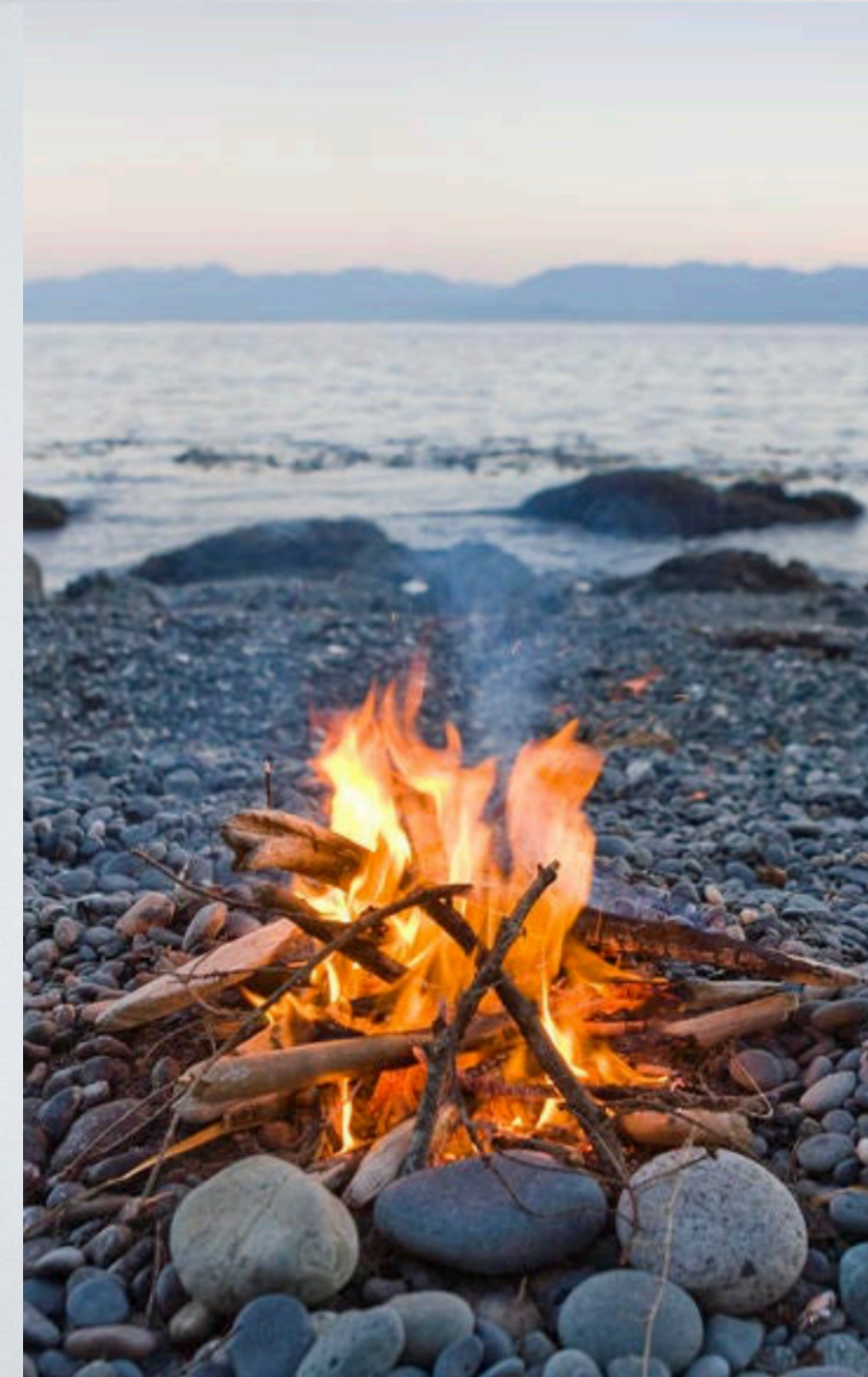
APPEARANCE IN GALILEE

- **Jesus** had been making some breakfast, as **Peter** and the disciples saw **Him** cooking on a **charcoal fire**.
 - **Ouch, if you are Peter!** *I wonder how much his joy was tempered when he saw the reality of **Jesus** in proximity of a **charcoal fire**.*
 - **Oh, how that must have caused overwhelming sadness.**
- **Jesus knew it would,** for He had probably planned it for that effect.



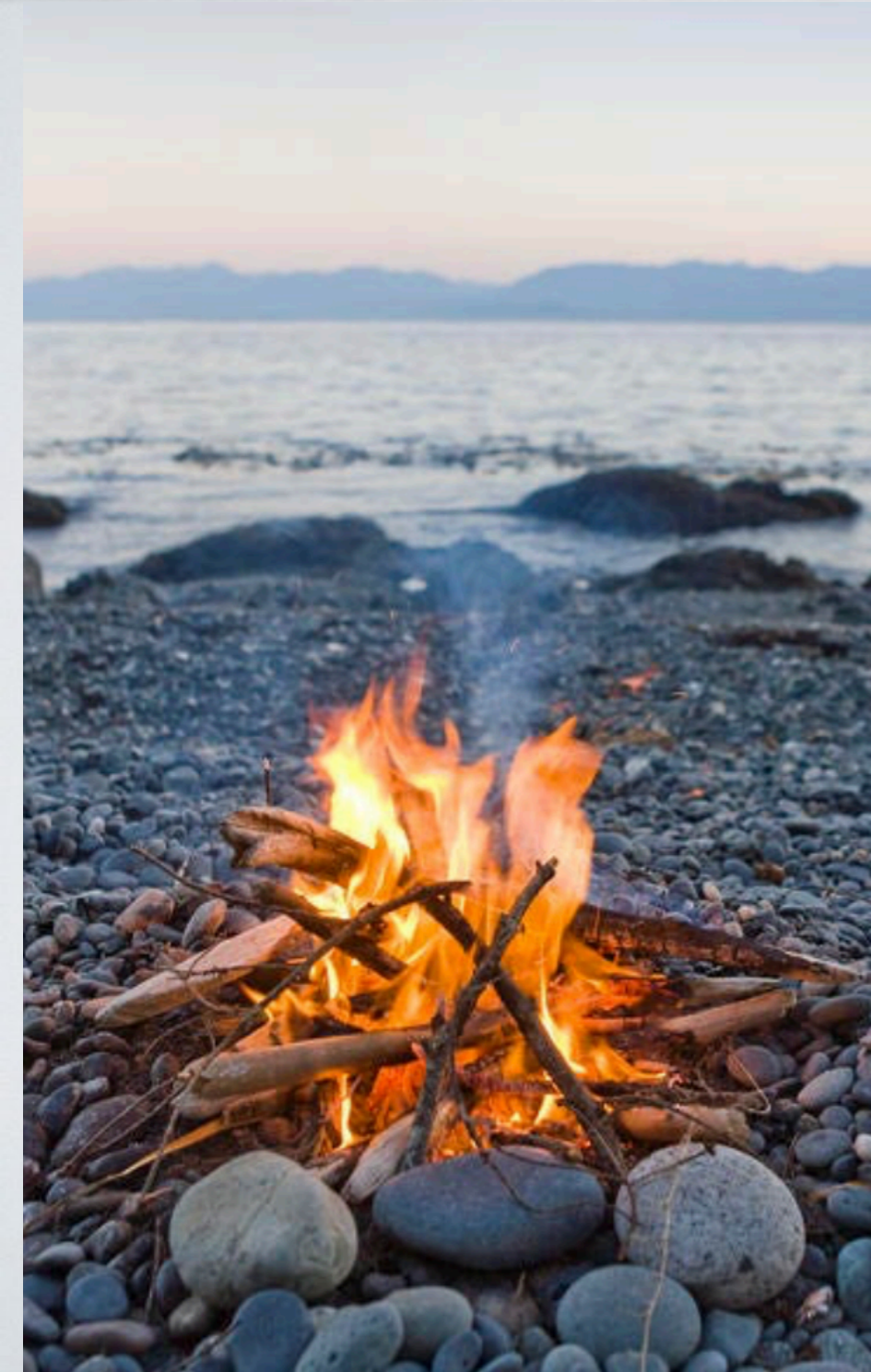
APPEARANCE IN GALILEE

- I can not help but wonder **what John would have thought as well?**
 - **John** had been there, on that Holy Thursday, **outside the courtyard to Annas house**, and seen the **charcoal fire**, and **Peter standing by the fire** warming himself.
- **John** would have seen **Jesus pass by Peter**, as **Annas sent Jesus to Caiaphas**. (cf. Jn 18:15 et seq).

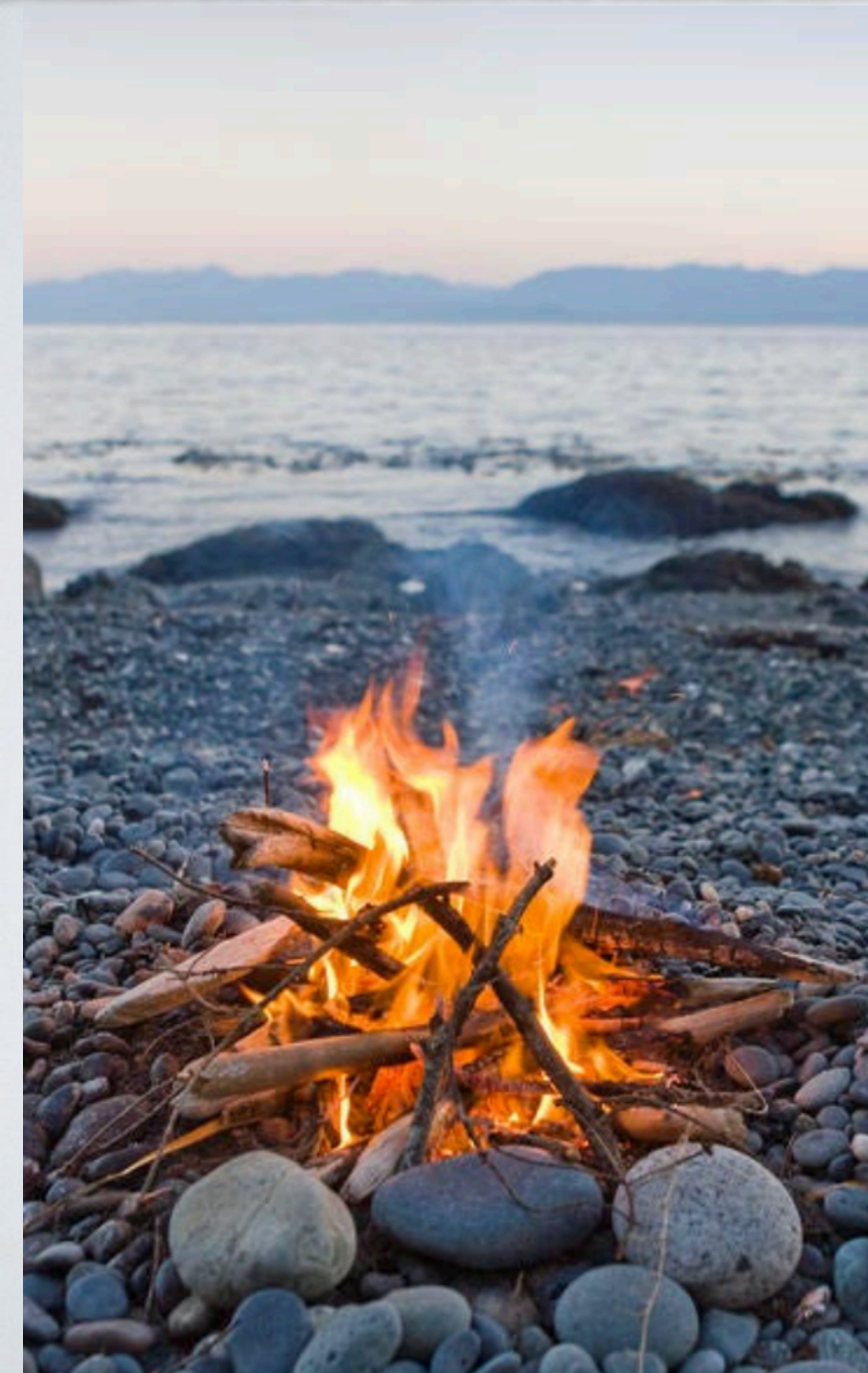


APPEARANCE IN GALILEE

- Whatever emotions the two Apostles might have experienced, the account moves to the **quantity of fish caught**.
 - ✓ —153 fish, and the **net was not torn**.
- **Who counts fish that are sold by weight? Is there some significance to that number?**
- ♦ The number of fish has been a source of **speculation** for centuries.

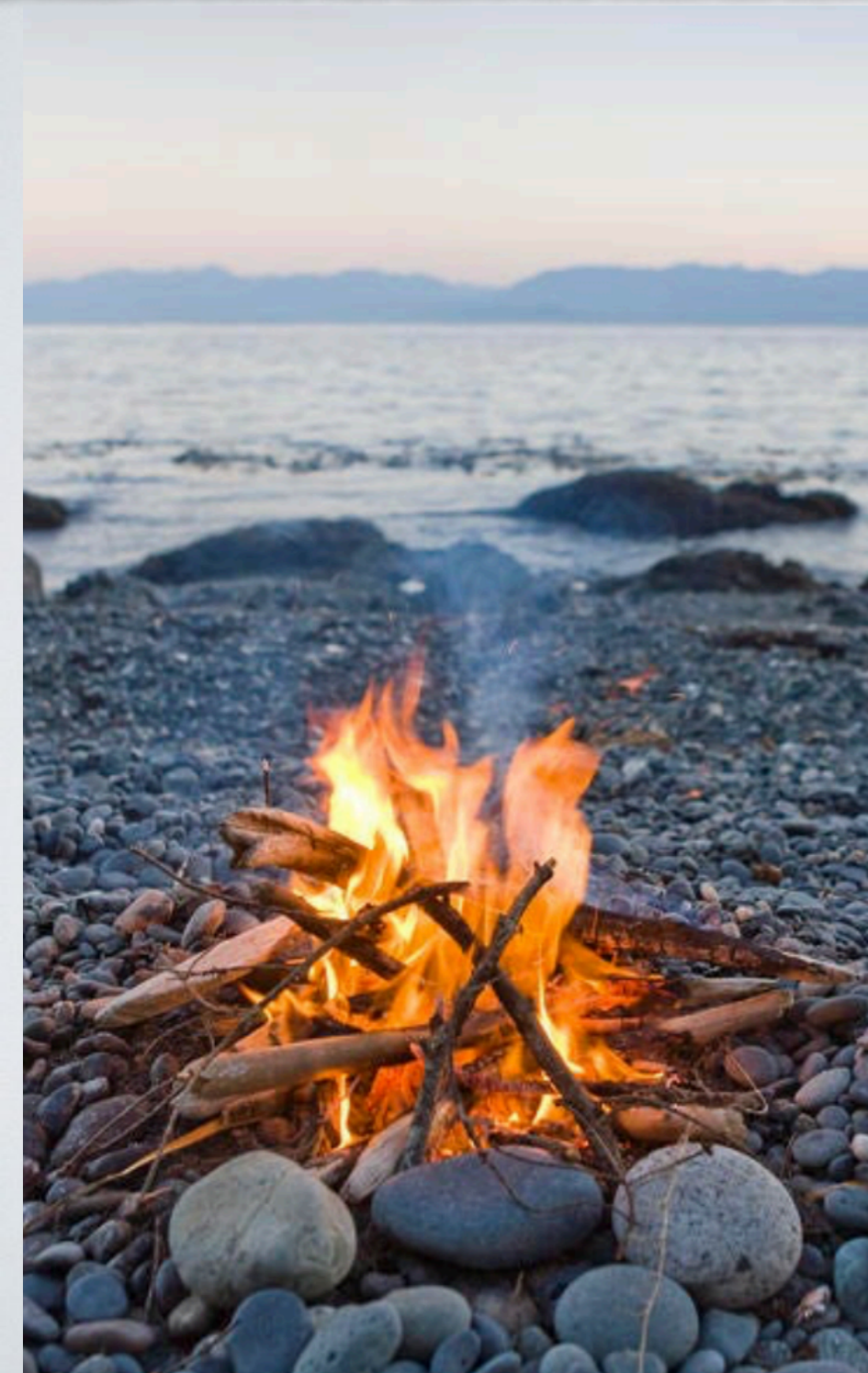


APPEARANCE IN GALILEE



- The **Fathers and Doctors of the Church** have often dwelt on the **mystical meaning** of this episode:
- The **boat** is the Church, whose **unity** is symbolized by the **net** which is not torn; the **sea** is the world, Peter in the boat stands for supreme **authority** in the Church, and the **number of fish** signifies the number of the elect.
 - ◆ (St Thomas Aquinas, Comm on St John).

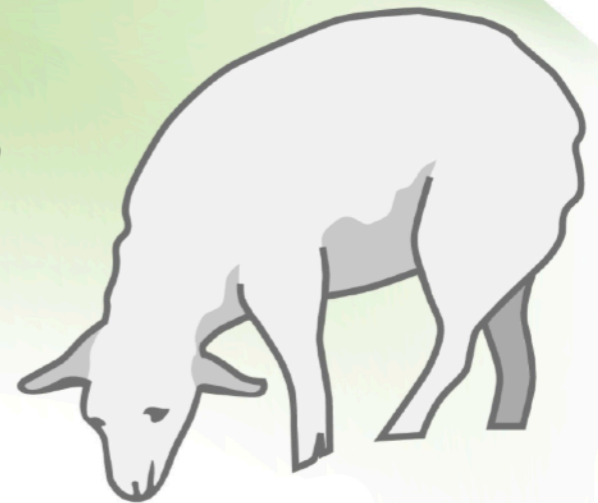
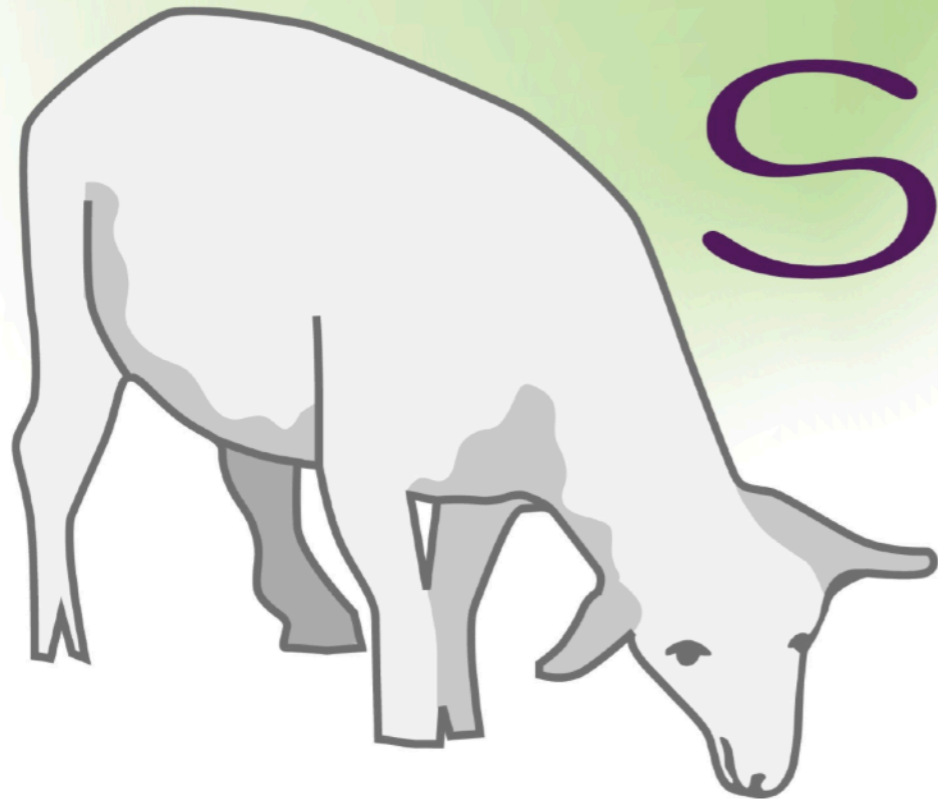
APPEARANCE IN GALILEE

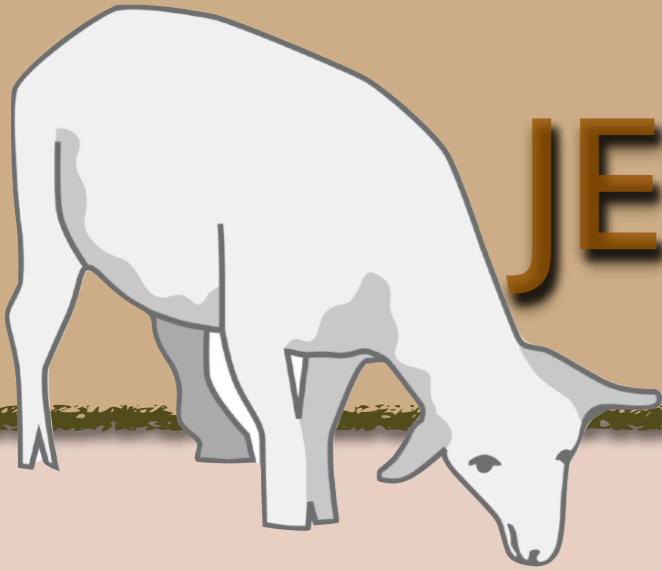


- The narrative concludes with:
 - None of the disciples dared ask Him, who He was - **for they realized that He was the Lord.**
 - Jesus then **feeds them** giving them bread and fish to eat.
- The Gospel indicates this was the **third appearance to his disciples, two within the octave of Easter, and this one at the Sea of Galilee.**

JESUS AND PETER

"FEED MY SHEEP."





JESUS AND PETER

- Read John 21: 15-19*
 - The restoration of Peter,
 - The fulfillment of a previous promise,
 - The particular commission of Peter,
 - Peter's final price for following Jesus.



JESUS AND PETER



- Peter denied Jesus three times.
 - cf. John 18: 15-18, 25-27.
- Jesus begins the restoration of Simon, son of John with His appearance in Galilee.
 - He had fished all night and caught nothing.
 - This duplicated his prior experience before he became a disciple of Jesus.
 - Now having denied Our Lord three times, he was reminded that **without Jesus** - he labored in vain.
 - **With Jesus**, another attempt yielded a large catch.

JESUS AND PETER



- After they had finished breakfast.
- (v 15) “Jesus said to Simon Peter: “Simon, son of John, do you **love** me more than these.”
 - Peter must have thought to himself: How low have I fallen. I understand why You no longer call me Kephas, the rock. But I do love you.”
- “Yes, Lord you know that I **love** you.”
 - ➔ **Three times** Simon is asked if he **loves** Jesus and **Three times** he affirms his love.

JESUS AND PETER

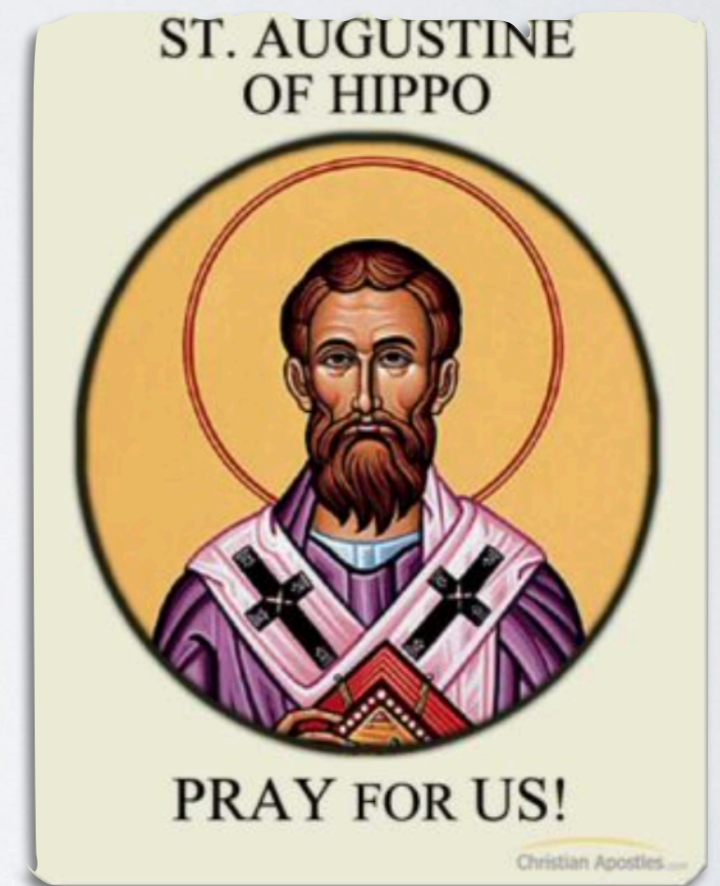


- The third time, **Simon is distressed.**
- perhaps understanding the **thrice stated question** is the basis for a need to repeatedly affirm his love after his **thrice denial** at a different **charcoal fire.**
- perhaps also a **certain shame and angst** at being **reminded of his great failure** at denying that he even knew Jesus at a time when Our Lord was most vulnerable.

JESUS AND PETER



- “Lord, You know everything - You know that I love you.”
- The Early church fathers, especially **St Augustine the Bishop of Hippo** placed **great significance** on **this** answer.
- By confessing that Jesus knows everything, **he is again acknowledging that** Jesus is divine - the Son of the living God. (cf. Mt 16:16).



JESUS AND PETER



- The Greek of this passage also captures the **humility of Simon Peter** during the inquiry.
- As **St Augustine** would note and capture in his **Tract cxxii**, the *following* which is lost in an English translation:
 - Jesus says to Peter:
Lovest thou Me - (**ἀγαπάς agapas**), and Peter answers,
Amo Te - (**φελῶ philiō**)

JESUS AND PETER



- Greek contains six different words for love, depending on the context of a relationship:
 - Lets **examine three** of them:
 - **EROS** - named after the **god of fertility**, it represents the idea of **desire and passion** with that desire of **touching and intimacy**. The kind of feeling that couples have during **courtship** and therefore even **sexual passion** - *it is carnal in its nature*.
 - We get the word **erotic**, from this word.

JESUS AND PETER



- **PHILIA** - is related to **friendship**. In the Greek culture, at the time of Christ, it was **valued more than** the sexuality represented by **eros**.
- **Philia** exists where **deep comradely friendship abounds**, such as between brothers in arms, who not only fight side by side, but ultimately might die for each other. **Philia is loyal love, sacrificial if needed, not unlike that love we receive from our best lifetime friends.**
 - At its most basic level, it was a **mutual love**. **Philia, *by its friendship overlay*, did not exist unanswered.**

JESUS AND PETER



- **AGAPE** - perhaps the most radical love.
Agape is a selfless love.
A love that does not require returned love.
- Agape is present in a person whose love extends to all people, not just family but even strangers. It was translated into Latin as *caritas* - the origin of the word charity. Catholics see it as a Theological virtue, when oriented to God, because it requires 'grace.'
- C.S. Lewis referred to it as "gift love," the highest form of Christian love.

JESUS AND PETER



- **St Augustine** again gives us a great image of **AGAPE** asserting **it is the love that God has for us.** God loves each of us without limitation and that love perseveres **independently of** whether we return that love to God.
- In human form, we might visualize a married couple, mature in their long relationship - but with one of the spouses having **Alzheimer disease.**
 - A wife that faithfully serves her husband, while he remains distant, sometimes even rude, and no longer remembers her. **Unreturned love.**

JESUS AND PETER

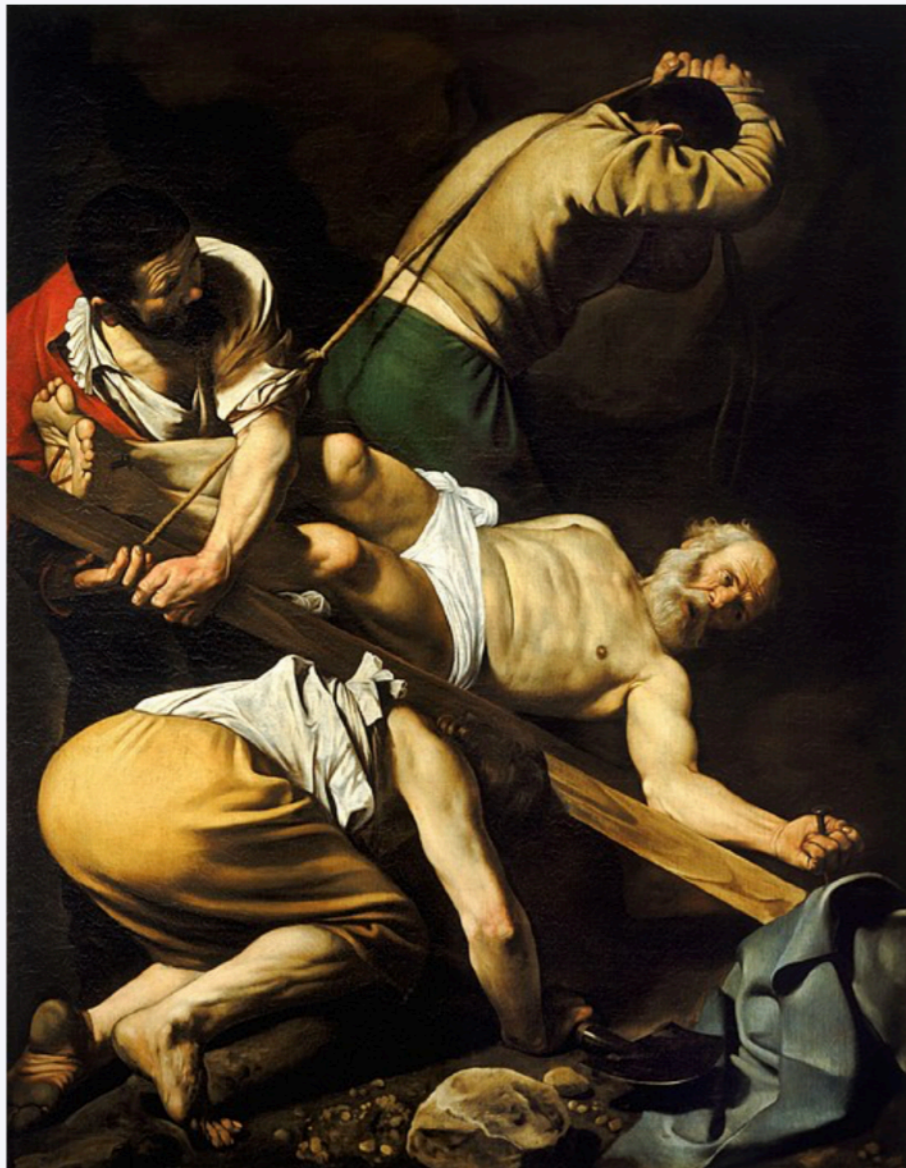


- With the *restoration* comes the *commission*:
- “Feed my lambs,”
 - **Teach** and **Instruct** them so they know who I AM.
Remember your confession that I am the Christ.
- “Tend my sheep,”
 - **Govern** them. **Tend** them spiritually and administer the **Sacraments** that **forgive their sins** and **give them life**.
- “Feed my sheep,”
 - Make **disciples** of them in all nations, **teaching** them to **observe all that I have commanded**.

JESUS AND PETER

Crucifixion of Saint Peter

Italian: *Crocifissione di San Pietro*



Artist

Caravaggio

- **When you grow old...**
 - you will stretch out your hands,
 - and someone else will dress you,
 - and lead you where you do not want to go,
 - **Follow me,**
- and with that **Peter will glorify the Father, as Jesus glorified the Father. Recall Jn 12: 23-28.**

ENDING OF JOHN

- Read Jn 21:20-25.*
- According to St Irenaeus (Against Heresies, 2, 22, 5; 3, 3, 4), St John outlived all the other apostles, into the reign of Trajan ad 89–117).
- Possibly the evangelist wrote these verses to dispel the idea that he would not die. The important thing is not to be curious about what the future will bring but to serve the Lord faithfully, keeping to the way he has marked out for each,
 - Saint John's Gospel. (2005). (p. 201). Dublin; New York: Four Courts Press; Scepter Publishers.

ENDING OF JOHN

- (v.24). This is **an appeal to the testimony** of the disciple “**whom Jesus loved**” as a guarantee of the veracity of everything contained in the book,
 - **Everything which this Gospel says should be accepted by its readers as being absolutely true.**
- Many modern commentators think that vv. 24 and 25 were **added by disciples of the apostle, as a conclusion to the Gospel**, when it began to be circulated, a short time after St John completed it,
 - **Again every extant manuscript contains these verses.**

ENDING OF MATTHEW

- **Matthew 28: 16-20.***
 - Jesus addresses them with the **majesty proper to God**: “**ALL authority in heaven and on earth has been given to Me.**”
- **Omnipotence**, an attribute belonging **exclusively to God**, belongs to Him: He is **confirming the faith of his worshippers**; and He is also telling them that **the authority which He is going to give them to equip them to carry out their mission to the whole world, derives from His own divine authority**,
 - Saint Matthew’s Gospel. (2005). (p. 184). Dublin; New York: Four Courts Press; Scepter Publishers.

ENDING OF MATTHEW

- On hearing him speak these words, we should bear in mind that **the authority of the Church:**
 - which is given it **for the salvation of mankind, comes directly from Jesus Christ,** and,
 - **that this authority,** in the sphere of faith and morals, **is above any other authority on earth.**
- With these words, we understand that **the apostles present on this occasion, *and after them their lawful successors,* receive the charge of *teaching all nations* what Jesus taught by word and work.**

ENDING OF MATTHEW

- “When they saw Him, they worshipped them, but they doubted.” These words are present in the Gospel without further explanation,
 - Many **Early Church Fathers** have tried to understand these words, and yet while none have ignored them, **none have offered any insights deemed satisfactory to them.**
- All note, that **all the Apostles died by martyrdom except John - who is also known to have remained faithful to his call at Ephesus and Patmos.**

ENDING OF MATTHEW

- Here Christ also passes on to the Apostles *and their successors* the power to baptize, that is, to receive people into the Church, thereby opening up to them the way to personal salvation.
- This mission will endure until the end of time and, to enable the Church to do this work, the risen Christ promises to stay with it and never leave it,
 - Saint Matthew's Gospel. (2005). (p. 185). Dublin; New York: Four Courts Press; Scepter Publishers.

ENDING OF MATTHEW

- The form of Baptism is here assigned, consisting in the express invocation of the **three Persons of the adorable Trinity**, the **Father**, and the **Son**, and the **Holy Ghost**.
 - Hence, the Church has, **at all times, taught**, that the **essential form of baptism**, *besides expressing the act or baptizing*, **“Ego te baptize”** requires the express and distinct invocation of the Persons of the **Blessed Trinity**,
 - MacEvilly, J. (1898). An Exposition of the Gospels of Matthew and Mark (p. 593). Dublin; New York: M. H. Gill & Son; Benziger Brothers.

ENDING OF MATTHEW

- For the sake of completeness, we must differentiate the Trinitarian Baptism, from an **ancient heretical form** that did not confer the Holy Spirit.
 - I mean baptism **only** “in the name of Jesus Christ” *as was practiced by some in the Early Church* who believed in **modalism** and **not the Trinity** — and unfortunately that error has reappeared in the **United Pentecostal Church**, and some others.
- Such a **baptism is not Trinitarian**, and the Holy Spirit is not conferred. See **Acts 8:14-17*** and **cf Acts 19:1-7**

ENDING OF MATTHEW

- In the words **our Our Lord**, that they are to **baptize in the “name” (not, names)**, is expressed the unity of nature of the Trinity — *nomen Trinitatis unus Deus* (St. Jerome).
- We see examples of such a **unity** even in **secular arenas**. For instance, if one of us was a knight appearing on behalf of the crown of England - we would state that **we** “appear in the **name** of the King and Queen” **not** “in the **names** of the King and Queen.”
- The singular points to **unity** of the **crown** as it does when addressing the Trinity.

ENDING OF MATTHEW

- “... teaching them to observe all that I have commanded you.” v20
 - The practical **precepts** and **commandments** which they should “**observe,**” by the **performance of good works, after receiving faith and baptism,**
 - **Besides faith,** the **observance of the Commandments,** and the **assiduous persevering practice of virtues,** are indispensable for salvation.
- As Our Lord Himself commanded: “**Love one another as I have loved you.**” (cf. Jn 15:12).

ENDING OF MATTHEW

- St Jerome suggests we observe the order of these injunctions articulated from the lips of Our Lord.
- He bids the Apostles first to teach all nations, then to wash them with the sacrament of faith, and after faith and baptism then to teach them what things they ought to observe;
- *Which things?* “Teach them to observe **all things whatsoever I have commanded you.**” ie. Mt 26:31-45,*
 - Thomas Aquinas. (1841). *Catena Aurea: Commentary on the Four Gospels, Collected out of the Works of the Fathers: St. Matthew.* (J. H. Newman, Ed.) (Vol. I, p. 989). Oxford: John Henry Parker.

ENDING OF MATTHEW

- For as the body without the spirit is dead, so faith without works is dead also.”
— Rabanus, expounding on Mt 28:20, quotes James 2:26.
- **Rabanus Maurus** (786–856).—**Prelate**, born at **Mainz, Germany**. **The most distinguished German scholar** of his epoch. He was a monk of the **Abbey of Fulda**. He was the chief teacher in his monastery, and *his school became so celebrated that pupils from all quarters flocked to Fulda.*



ENDING OF MATTHEW

- **St John Chrysostom** reflected on Jesus' promise to remain with the Apostles,
 - **And because what He had laid upon them was great, therefore to exalt their spirits He adds: "And, Lo, I am with you always, even unto the end of the world."**
 - **As much as to say: Tell Me not of the difficulty of these things, seeing I am with you, Who can make all things easy,**
 - Thomas Aquinas. (1841). *Catena Aurea: Commentary on the Four Gospels, Collected out of the Works of the Fathers: St. Matthew.* (J. H. Newman, Ed.) (Vol. I, pp. 989–990). Oxford: John Henry Parker.

ENDING OF MARK

- **SHORTER Ending,**
 - **must be read after Mk 16: 1-8** (Mark's account of the Resurrection, where he describes **Mary Magdelene, Mary the mother of James (Clopas)** and **Salome** going to the tomb, at sunrise Sunday Morning.
 - A young man inside the tomb (Angel) shows them the empty tomb and announces He is risen. The women are informed to **tell His disciples and Peter.**
 - The women were **bewildered** and **trembling** so **they said nothing to anyone** because they were afraid.

ENDING OF MARK

- SHORTER Ending,
 - The shorter ending, which is unversed, then states.
 - The women reported all the instructions briefly to *Peter's* companions.
 - Thereafter Jesus sends forth the Apostles from East to West to proclaim eternal salvation.
 - This ending, while short, is consistent with the Great Commission contained in Matthew.

ENDING OF MARK

- **SHORTER** and **LONGER** Endings.
- The earliest extant complete manuscripts of Mark, **Codex Sinaiticus** and **Codex Vaticanus**, two 4th-century manuscripts:
 - **do not contain** the longer ending with the last twelve verses, 16:9–20, **nor** the unversed shorter ending.
 - **Codex Vaticanus** (4th century) has a blank column after ending at 16:8 with the following sign off clause “**kata Markon**” meaning “**according to Mark.**”

ENDING OF MARK

- **LONGER Ending,**
- Before we read the account, we understand from manuscript evidence, and comments from the Early Church Fathers that **the Longer ending is from the Second Century**, and **was never attributed to Mark the evangelist's pen.** **The Greek** in the Longer Ending is also distinctively **not Marcan.**
- It continues to exist in the Catholic bible, by action of the **Ecumenical Council of Trent, from 1545 to 1563, in response to the Protestant Reformation.** **Why it was retained in the 1611 KJV is unknown - but ...**

ENDING OF MARK

- LONGER Ending,
 - The longer Ending is numbered. Let's read it at Mark 16: 9-20*
 - It includes the first appearance of Our Lord to Mary Magdalene, and the unbelief by the disciples. — Also the appearance to the two disciples, consistent with the Jesus on the road to Emmaus, Lucan account.
 - Then commissioning the Eleven at Mk 16: 14-18, *where we will concentrate our focus.*

ENDING OF MARK

- (v 14) **Jesus rebukes the eleven for not believing** the eye witnesses to His resurrection.
- This event, **described as later**, seems **consistent overall with His first Easter Sunday appearance**, which, if so, the **Gospel of John** ignores in favor of the reason Jesus was appearing.
 - Such **disbelief would seem inconsistent** with a later appearance, such **as we see in Galilee**.
 - In any case there is support for **occasional** or **continuing doubt** as we saw in **Matthew's ending**.

ENDING OF MARK

- Proclaim the Gospel to every creature ...



- Without exception, theologians equate “every creature” with “all of creation.” Seems fair!
- Yet, we know that there is a word for creation in Greek - so why was creature used.
 - Thoughts?

ENDING OF MARK

- (v. 16) “Whoever believes and is baptized will be saved; whoever does not believe will be condemned.”
 - This verse historically spoke of the **necessity for baptism, the sacrament of faith** that **incorporated a person into the Body of Christ**.
 - **Faith was always understood as the pre-requisite for Baptism.** A person believed first, and thereafter asked for Baptism.
 - If one did not believe, then Baptism could not save.

ENDING OF MARK

- **After the Reformation**, to support the concept that one was saved by Faith Alone - *the second half of Jesus' proclamation was severed from the first by some denominations* - so that a Faith Alone interpretation could be asserted.
 - This **disemboweled** the 1500 old teaching regarding the necessity and efficacy of Baptism.
 - ☑ **A like misunderstanding**, would be to interpret 1 Ptr 3:21: “Baptism now saves you” to mean

★ **A verse taken out of context can be a pretext.**

ENDING OF MARK

- In fulfilling their commission as stated in **Mark 16:15** believers would be given the ability to do miraculous things in Jesus' name.
 - They would **drive out demons**, thereby **demonstrating Jesus' victory over Satan's realm**.
 - The **Twelve** (cf. Mk 6:13) and the **Seventy** had already **expelled demons**, and **this ability continued in the Apostolic Church**. (cf. Acts 8:7; Acts 16:18; and Acts 19:15–16).

ENDING OF MARK

- They would speak in **new tongues**.
 - Presumably a reference to intelligible foreign languages not previously known to the speakers.
 - This was demonstrated at **Pentecost**, (cf. Acts 2:4–11) and.
 - later in the **life of the early church** (cf. Acts 10:46; 19:6; 1 Cor. 12:10; 14:1–24),
 - **Grassmick, J. D. (1985)**. Mark. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 196). Wheaton, IL: Victor Books.

ENDING OF MARK

- In the Greek the first two clauses in Mark 16:18 may be understood as conditional clauses with the third clause as the conclusion.
- An interpretive rendering would be, “And if they be compelled to pick up snakes with their hands and if they should be compelled to drink deadly poison, it shall by no means harm them.” *This promise of immunity by divine protection in either situation refers to occasions when persecutors would force believers to do these things,*
 - Grassmick, J. D. (1985). Mark. **Ibid.**

ENDING OF MARK

- In advancement of the **Greek implication**, we have two:
- **St Paul's encounter with a poisonous snake at Malta** the result of an unintentional contact (**cf. Acts 28:3–5**).
- Also **Joseph Barsabbas**, who was known as Justus,
 - **Justus** is described in **Acts 1:23-26**. Justus later became the **Bishop of Eleutheropolis**. The 4th century historian **Eusebius reports a story learned from the daughters of Philip the Evangelist**.
 - It was said: **"He was made to drink poison but by the Lord's grace suffered no harm."**

ENDING OF LUKE

- The **Ascension of Jesus into heaven** is captured in three places:
 - **Mk 16: 19-20.**
 - **Lk 24: 50-53.**
 - and by **Luke again** at **Acts 1: 6-12.**



ENDING OF LUKE

- Lets Read Acts 1:6-12.*
- The disciples' question: "Lord are You at this time going to restore the kingdom to Israel?" is most illuminating.
- The Greek sentence is introduced by the connective 'so', which associates the thought of verse 6 with verse 5.
- In the disciples' minds the **outpouring of the Holy Spirit** and the **coming of the promised kingdom** were closely **associated**. And well they should be, because the Old Testament frequently **joined the two** (cf. Isa. 32:15–20; 44:3–4; Ezek. 39:28–29; Joel 2:28–3:1; Zech. 12:8–10).

ENDING OF LUKE

- In each of those passages, God promises to **restore the land**, and the promise is effected by **pouring out His spirit**:
- **Isa. 44:3–4**
For I will pour down **rain on the thirsty land** and **open up streams on the dry ground**. I will **pour out my Spirit upon your offspring** and my blessing upon your descendants. They will spring up amid the grass like willows besides flowing waters.
- **Ezek. 39:28–29**
Then they will know that I am the Lord their God, for **though I sent them into exile among the nations, I will gather them to their own land**, not leaving any behind. I will no longer hide my face from them, for **I will pour out my Spirit on the people of Israel**, declares the Lord God.”

ENDING OF LUKE

- (v. 7) “It is not for you to know the times or seasons that the Father has established by His own authority.”
- Clearly it is not appointed for man to know - and we necessarily recall the words of Jesus during the Olivet Discourse regarding the time of His return:
 - Mt 24:36 “But of that day and hour no one knows, neither the angels in heaven, nor the Son, but the Father alone.”
- This is retained as a mystery of our Trinitarian God.

ENDING OF LUKE

- **St Paul** correctly understands this,
- He writes that **given man does not know the time or the hour** of His return, **we must always be prepared.**
- As **St Paul** informs the **Thessalonica church** accordingly,
 - **1 Thess 5:1-2:** “In regard to specific dates and times, brethren, *it is not necessary to write you.* For you yourselves are fully aware that **the Day of the Lord will come like a thief in the night.**”
- Recall also **Mt 25:1-13** - The parable of the Ten Virgins.

ENDING OF LUKE

- “But you will receive power when the Holy Spirit comes upon you ... (v. 8a)



- Pentecost - the feast of Weeks, Shavuot, occurs 50 days after the feast of First Fruits.
- First Fruits is when a sheave of wheat is offered to God by the High Priest, showing confidence that God will provide - and that giving the First Fruits of a harvest to God, the people trust the Lord to provide the rest. Pentecost, then represents the share of the full harvest that belongs to God - the full tithe - in gratitude for His actual provisions.

ENDING OF LUKE

- “... and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.” (v. 8).



- **witnesses** - this is the word in the Greek “μάρτυρες.”

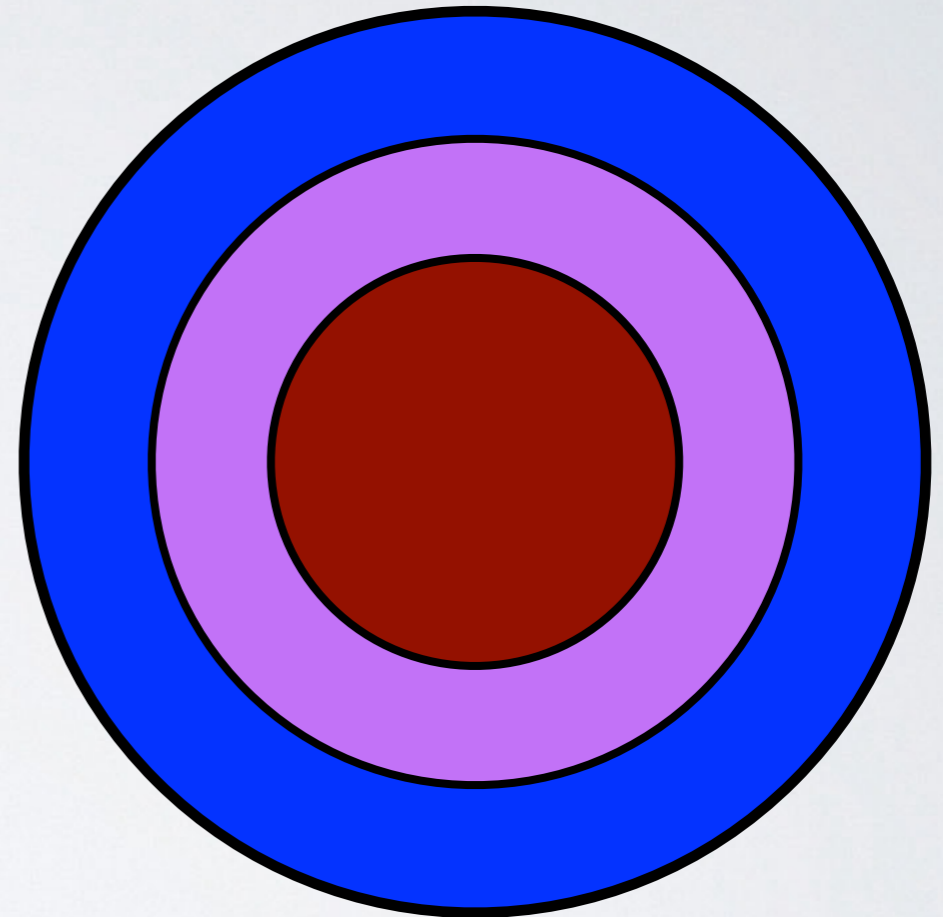
- Any guesses what that Greek 🇬🇷 word is?

★ **witnesses** → **mártyres**

- where we get the word **Martyrs**. **His Apostles** will be **His martyrs** to the **ends of the earth**, where they **will die witnessing** to Jesus

ENDING OF LUKE

- Where?
 - Jerusalem,
 - Judea,
 - Samaria,



- and the ends of the earth.”

ENDING OF LUKE

- With that “He blessed them” (Lk 24:51) and “...He was lifted up and a cloud took him from their sight.” (Acts 1:9)
 - Luke then records, two men dressed in white garments stood beside them. “Men of Galilee ...”
 - Accurate description for the one from Kerioth, Judea - Judas, was the only one not from Galilee.
 - ... Jesus will return the same way as you have seen him going into heaven.”
 - Returning on a cloud. Recall again 1 Thess 4: 13-18.*

ENDING OF LUKE

- Daniel 7: 13-14 records the event of the Ascension of Jesus, the Son of Man arriving in heaven, after He was lifted up.
- “As the night visions continued,
I beheld approaching on the clouds of heaven one like a son of man. He came before the Ancient One and was presented to him.
Dominion and glory and kingship were conferred upon
- him so that all peoples and nations of every language would become his servants.
His dominion is an everlasting dominion that will never pass away,
and his kingdom is one that will never be destroyed.

ENDING OF LUKE

- Going back to Mark 16: 19,
- The **Gospel of Mark** ends with the vision of **Jesus** being taken up into heaven and **taking His seat the right hand of God**.
- **St Stephen's Martyrdom** - the first μάρτυρες.
The account is found at **Acts 8:54.***
- **filled with the Holy Spirit** (He received power).
- **Stephen saw 'the glory of God, and Jesus standing at the right hand of God,'** and thus he testified as he died.

THANK YOU



THE GOSPELS

A Scholarly Biblical Study

